

authority, strict taboo, and weighty sanctions. The  
 mores then  
 lose their naturalness and vitality. They are  
 stereotyped. They  
 lose all relation to expediency. They become an  
 end in them-  
 selves. They are imposed by imperative authority  
 without  
 regard to interests or conditions (caste, child  
 marriage, widows).  
 When any society falls under the dominion of this  
 disease in  
 the mores it must disintegrate before it can live  
 again. In that  
 diseased state of the mores all learning consists  
 in committing  
 to memory the words of the sages of the past who  
 established  
 the formulas of the mores. Such words are "sacred  
 writings," a  
 sentence of which is a rule of conduct to be obeyed  
 quite inde-  
 pendently of present interests, or of any rational  
 considerations.

84. Persistency. Asiatic fixity of the mores is  
 extreme, but  
 the element of persistency in the mores is always  
 characteristic  
 of them. They are elastic and tough, but when  
 once established  
 in familiar and continued use they resist change.  
 They give  
 stability to the social order when they are well  
 understood, regu-  
 lar, and undisputed. In a new colony, with a  
 sparse population,  
 the mores are never fixed and stringent.  
 There is great  
 "liberty." As the colony always has traditions of  
 the mores of  
 the mother country, which are cherished with  
 respect but are  
 never applicable to the conditions of a colony, the  
 mores of a  
 colony are heterogeneous and are always in flux.  
 That is because  
 the colonists are all the time learning to live in a  
 new country  
 and have no traditions to guide them, the  
 traditions of the old  
 country being a hindrance. Any one bred in a  
 new country, if  
 he goes to an old country, feels the " conservatism "  
 in its mores.  
 He thinks the people stiff, set in their ways, stupid,

and unwilling to learn. They think him raw, brusque, and uncultivated.  
•He does not know the ritual, which can be written in no books, but knowledge of which, acquired by long experience, is the mark of fit membership in the society.  
85. Persistency in spite of change of religion. Matthews saw votive effigies in Mandan villages just like those which Catlin had seen and put into his pictures seventy years before.<sup>1</sup> In the meantime the Mandans had been nearly exterminated by war

<sup>1</sup> -*N. S. Amer. Anthrop.*, IV, 3.